1: Honigmann E-5 (1963-1945) 1949 ND12 Nahane ND12

hostility, but it also seems to spring from the individual's personal desire to be left alone; hence he respects another's privacy. Such attitudes, however, do not always inhibit gossip, which is derived from latent antagonisms or which sometimes functions as a vehicle of social control.

The chief sanctions imposed by the Indian community include gossip, ostracism, and supernaturally derived insanity. Fine and arrest are the formal sanctions imposed by the white society. Gossip is the common result of failure to share grub and capital goods or control aggression, and also follows adultery. Since gossip is also an expression of interpersonal hostility, its functions are wider than social control. As might be expected, the dual uses of gossip succeed in complicating its utility as a means of social control. That is to say, people often use gossip more as a retaliatory device than as a sanction, and this in turn arouses antagonism in the wrongdoer even when it leads to a modification of behavior.

Ostracism is an ideal sanction which in practice tends to be avoided for fear of giving too direct offense to a defaulter. Nels vouched for this ideal pattern when he said that an aggressive person, one who is "too much mean, sweat, cranky," will be avoided by the people. "Nobody look after that kind of man. Everybody he don't want him." A man who becomes aggressive under alcohol may be quietly left out of a drinking party, although nobody would refuse an invitation to share his booze. On the other hand, if the offensive person appears on the scene of a beer drink, there is no way to prevent him from joining the group.

Insanity and disbursity are supernaturally derived sanctions which are popularly feared to follow infractions of society exogamy and other forms of incest. Insanity is also believed to occur: "If you think about girl too much . . . If you want to play with girl too much."

Fines are feared not so much because they deprive one of wealth than because they involve appearance in court and expose the individual to questioning and public censure. Arrest is the most dreaded sanction, and this fear is reinforced by the frequently repeated story of one of River Jim's sons. Several years ago the youth was arrested on the complaint of a white man for a marital offense. Found guilty, he was sent to prison for one year. The incarceration is widely supposed to have affected him mentally, although other reports blame his subsequent break-down on a too intense interest in girls. At any rate, upon his release from prison, the young man showed psychotic reactions and once more had to be removed from the area for confinement. He is still a patient in a mental hospital near Vancouver. This incident is very much in the memory of the people and helps to confirm the strong fear of arrest. Nobody was jailed during the period of field work, one reason for this being the lack of jail facilities in Lower Post. In 1949, however, a jail was built in the town and the constable is reported to have promised that it would be readily used if necessity demanded. Imprisonment outside of the area is reserved for serious crimes involving sentences of a year or more.

Offenses against life and the person are rare. Premarital sexuality, especially when it occurs among sisters and seventeen year olds, could be construed as a crime according to criminal law but tends to be ignored by the police (who would have difficulty securing evidence), and is not regarded as a serious offense by Indians. In the past, one or two girls at McDame Creek have been sent to reform school for pronounced sexual delinquency.